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1



THERAPEUTICS AND DIVINITY.

It is surely not without significance that in the materials supplied to the Christian teacher for his use in the exercise of his office among his fellow-men, so many illustrations and confirmations should be drawn from considerations connected with human health and the art of healing. The expectation evidently was, that the subject matter of his teaching should be better understood by means of some study given to therapeutics ; that truths of a high transcendental but yet, as we say, vitally important character were to be more clearly realized, and more readily welcomed, by virtue of an analogy perceived to exist between them and familiar commonplace facts coming within the personal experience of every one.

Were it fitting to do so here, the places might be enumerated in detail, wherein phraseology derived from considerations connected with human health is used by the authorities of the last resort among Christian teachers. It hardly needs to be said that the expression *hygiene*, expressive of something relating to wholeness or soundness, now become a household word amongst us, is almost pure Greek, the language in which the earliest and most reverenced of the Christian documents have been handed down to us. In those documents it might be shown that at least twenty-five passages occur which involve the employment of the root part of the word *hygiene*. Thirty-two at least might be pointed out, wherein we have the root or stem-part of the ordinary Greek word for physician—the word used in the memorable proverb “Physician ! (*Iatre!*) (vocative of *iatros*) heal thyself”—although it has happened that the stem of that particular term has scarcely found a lodgement in our English speech. (We have it however, in one or two seldom used expressions—as for example, in iatrical—relating to medicine or physicians, iatro chemist—a chemist physician ; and iatroleptie, “that cures by anointing,” in Worcester ; and elsewhere (Bailey vol. 2), in iatromathematician, “who considers diseases and their cause, mathematically, and prescribes according to mathematical proportions”). Over fifty places might be cited wherein the root part of

the first word at the head of this paper is employed in the same documents ; often indeed only in the sense of useful *service* rendered in a general way, but often also in the restricted sense of *medical* help or service which alone attaches to "therapeutics" with us now. Again, there is a large group of Greek terms applied to didactic use in Christian teaching (one might count nearly two hundred of them), which also convey along with a general idea of soundness or wholeness, a special one nevertheless of soundness of health or restoration to soundness of health ; from which group likewise no root element has found its way into our language. (Readers of history however, it may be presumed, are sufficiently familiar with the name of Ptolemy *Soter*, and perhaps also with that of the old Christian historian *Sozomen*, both of which contain the stem referred to, as also do such proper names as So-crates, Sos-thenes, etc. The short Greek sentence which supplies the place of a refrain to the third stanza of Longfellow's *Blind Bartimaeus* will also supply many English readers with another instance, while no observer of modern advertisements can have failed to take note of *Soz-odont*, the wonderful specific for preserving soundness in the teeth).

The adoption of hygienic or medical terms by the earliest Christian writers without doubt arose from their familiarity with the Hebrew books or rather with Greek versions of the Hebrew books, in the hands of most of the learned at the opening of the Christian era. From these we learn—as we abundantly learn also from the English versions of the same books made straight from the original language—that hygienic expressions were therein often used to convey moral ideas. Who does not remember that the Divine rule, destined as the Hebrew people believed, one day to be universal was spoken of, in Hebrew phrase, as "God's saving health among all nations" ; and that the appearance of the generally expected Deliverer was to be as the appearance of a Sun rising with *healing* in his wings or beams ? So completely indeed did the idea, viz.: that of saving, preserving or restoring to wholeness, contained in the second constituent of the compound proper name *Jah-Hoshea* predominate, that it seems to have thrown the preceding constituent into the shade. (Out of the proper name thus written at large, it was, that the Greek writers formed, as we know, the familiar proper name *Jesus*, for which the sufficient interpretation was held by St. Augustine also to be *Salvator* ; thus he says: "Christus Jesus, hoc est Christus Salvator.")

After the Greeks, the Latins likewise in their own tongue fashioned hygienic terms for use in Christian instruction ; and it is from the Latin forms chiefly that we have obtained the terms of this kind that we use in English. Thus *sanus*, *salus*, *salvus*, *Salvator* have given us *sane*, i.e., *sound*, *sanative*, *sanatory*, *sanitary*, *salutary*, *salvable*, *salvation*, *salvage*, *save*, *safe*, *Saviour* ; all containing a notion more or less of wholeness or recovery of wholeness, even, it may be, from the very verge of dissolution. The Latin *impotentes*, again, gave us the quaint expression "*impotent folk*," now modernized into the more intelligible and more correct

rendering of “those that were sick.” As to *salus* in its secondary but high moral Christian sense,—*Anno Salutis*, the year of health or human salvation, is almost as common as *Anno Domini*, in the dating of early books and documents.

In our ordinary English speech at the present day we adopt the phraseology which has received tincture from the Latin; but our Saxon forefathers had plenty of words of their own of a hygienic cast, for use in Christian instruction. Most of them are familiar enough to us still; such as whole, wholeness, and wholesome; heal, hale, health, with which is instructively connected the general term “holiness” itself. Throughout an ancient Saxon poem of the early part of the ninth century, the word used for Jesus is *Heliand*, “One who heals”; which word furnishes a title to the poem, the old writer translating the proper name just as St. Augustine had done, by an epithet supposed to be its equivalent.

The hygienic phraseology employed in the early Christian teaching is quite in harmony with the appeal made to supernatural healings, for evidential and didactic purposes, at the first inauguration of Christianity. See St. Matthew’s Gospel, chap. viii, 1-18, and chap. xv, 29-31.



The following extract from Carlyle’s address to the students of the University of Edinburgh in 1866, may be added as a supplement to the foregoing paper:

“I have no doubt you will have among you people ardently bent to consider life cheap, for the purpose of getting forward in what they are aiming at of high; and you are to consider throughout, much more than is done at present, that health is a thing to be attended to continually—that you are to regard that as the very highest of all temporal things for you. There is no kind of achievement you could make in the world that is equal to perfect health. What are nuggets and millions? The French financier said, ‘Alas! why is there no sleep to be sold?’ Sleep was not in the market at any quotation.

“It is a curious thing that I remarked long ago, and have often turned in my head, that the old word for ‘holy’ in the German language—*heilig* means also ‘healthy.’ And so *heilbrown* means ‘holy-well,’ or ‘healthy well.’ We have in the Scotch ‘hale’; and I suppose our English word ‘whole’—with a ‘w’—of one piece without any hole in it—is the same word. I find that you could not get

any better definition of what ‘holy’ really is than ‘healthy—completely healthy. *Mens sana in corpore sano.*

“A man with his intellect a clear, plain, geometric mirror, brilliantly sensitive of all objects and impressions around it, and imagining all things in their correct proportions—not twisted up into convex or concave, and distorting everything, so that he cannot see the truth of the matter without endless groping and manipulation—healthy, clear and free, and all round about him. We never can attain that at all. In fact the operations we have got into are destructive of it. You cannot, if you are going to do any decisive intellectual operation—if you are going to write a book—at least I never could, without getting decidedly made ill by it, and really you must if it is your business—and you must follow out what you are at—and it sometimes is at the expense of health. Only remember at all times to get back as fast as possible into health, and regard the real equilibrium as the centre of things. You should always look at the *heilig*, which means holy, and holy means healthy.”



